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a hole is hollowed out so as to be deep enough for her to sit in (if possible the water should reach the neck) while a fire is kindled for the other girls, at whose pleasure she remains in the water, uttering her wail. If the girl has a good friend among the old women, she may free the initiate from going to the river after the first morning by a gift of snuff to the elder girls. This is called 'lifting the weight' from the girl (*ku rula*). They return home about eleven o'clock in the morning, when they have their meal. After this the elder girls return to their homes or do as they please, while the novice and her friend remain in their hut. They sleep if they can, for at night they get little chance to do so. During the initiation the girl undergoes harsh treatment at the hands of the older girls. She 'pays', by being beaten, for going to sleep, for waking up and on the slightest pretext. At night her blankets are taken away and used by the older girls, while she lies exposed with no fire to warm her. Not only is she allowed no relish with her porridge, but she may also be given filth to eat. One girl's menstrual blood was put in her porridge, which she immediately vomited up; sometimes a frog is given them to eat and one of us has seen initiates made to eat sand as relish. If she asks for water, the elder girls may clear the nose into it before it is given. All this harsh treatment is looked upon as good discipline.

Initiation at puberty includes instruction in rules connected with the new stage of life the girl is entering upon. She is warned that she has reached maturity and must be careful, in sex play with boys, to avoid becoming pregnant. She is advised also not to have more than one lover at a time, lest there be difficulty in establishing the paternity of her child should she have one. In the old days she was at this stage given a calabash doll which at her marriage was carried in a basket by the wedding party. If she was not virgin, the calabash was pierced. This custom has, however, fallen into disuse. The girl is taught the rules connected with menstruation: not to enter a sick-room while menstruating, not to enter a cattle kraal, not to sleep with men during her menses. If she has not enlarged her *labia minora* properly, she is severely scolded or punished by having hot, roasted sesamum put on them. In one case the elder girls inserted a mealie cob in an initiate to show her the dangers of intercourse, hurting her so badly that she was unable to walk properly. Her parents complained to the queen, who imposed a heavy fine on each of the elder girls responsible. There is no teaching connected with marriage. An initiate must be respectful to her elders: she is told that if people older than herself are in a hut she must greet (*lzaka*) on entering. She is taught in a song to honour and obey her mother. Most of the teaching is in the form of songs or mummeries. The dancing that takes place every night when the women come consists largely of movements in a bent position on the haunches, with arms held above the head for better balance. Some of the dances are associated with the lessons of the initiation: two girls, one with a cloth passed between the legs to represent the loin covering of a man, dance facing each other; the 'man' dances with a lighted fire-brand between the legs, the girl wears a cloth which makes her look pregnant. Another dance consists of movements in which legs are held close together, and sometimes crossed, symbolic of the manner in which